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NOTES AND COMMENT

The origin and development of the Catechism.—Dr. MacEachen, Instructor in Catechetics at the Catholic University of America, discusses the origin and development of the catechism in the February number of the *Catholic University Bulletin*. The catechism is comparatively a modern device, brought into requisition after the doctrinal upheaval of the sixteenth century.

The Council of Trent gave impetus to the general adoption of the catechism, as a means for preserving the purity of doctrine among the faithful and guarding them against doctrinal error. It was with this idea in view that the Holy Synod ordered the compilation of the Roman Catechism.

The first catechisms to come into general use were those of the Saint Peter Canisius, S. J. His large catechism or "Summa doctrinae christianae" was published in 1554, and the small catechism, an excerpt from the Summa, was published in 1561. Before the texts of Canisius were published many catechisms had appeared, much to the confusion of teachers. The catechisms of Canisius, however, established uniformity, becoming the recognized texts for all Germany where they remained in general use for practically two centuries and a half.

An idea of the doctrine that is compressed in Canisius' large catechism can be obtained from a review of the two quarto tomes (about 1,000 pages each) which preserve the materials used in its compilation.

Cardinal Hosius of Krakow wrote an important catechetical work: Profession of Catholic Faith (1553). The character and influence of the Roman Catechism are well known. The Provincial Council of Peru edited and published two catechisms in 1858. These are the first catechisms printed on the American continent. An original copy of these catechisms exists in the Casanatense Library (Dominican), Rome, printed in Spanish and two Indian dialects, Quichua and Aymara.

About the same time the Ven. Luis de Grenada published his remarkable catechism in Spain. It is a four volume work, the first volume of which deals with the material world. There are chapters respectively on the ants, the bees, the spider, the silk-worm and the like. It is a splendid treatise intending to show the love of God as manifested in the material world about us.

Another interesting work is the Introduction to the Catechism, by L. Carbo, published in 1596. Mention must also be made of Card. Bellarmine's catechism (1597) and of Bossuet's catechism (1687). Other interesting texts are: Croquet's Catecheses (1693), Turlot's Treasury of Christian Doctrine (1646), the Catechism of Montpelier (5 vol. 1705) by Bishop Colbert, the larger catechism issued by order of the Mexican Provincial Council (1772), Danes' Catechism (Louvain, 1742). Then there is the "Catechism or Christian Doctrine by way of questions and answers, drawn chiefly from the express word of God, and other pure sources", printed in Irish and in English (1742) to which is added: "The Elements of the Irish Language". The work was compiled by Rev. Andrew Donlevy. Fleury's Historical Catechism (1786) and Napoleon's Catechism (1807) offer a special interest. The latter is described as the "Catechism of all the Churches of the French Empire, published by order of Mgr. Charrier, first chaplain to his Imperial Majesty".

A great number of catechisms exist throughout the world today; in fact, they are almost innumerable. There are, for instance, one hundred and ten catechisms in the French language that are officially adopted in diverse dioceses and provinces. In other languages the official catechisms are distributed about as follows: English 25, Spanish 20, Italian 20, German 20, Portuguese 15, Hungarian 3, Polish 3, Illyrian, Bohemian, etc., 4. These do not include the many unofficial texts. The texts used in the Orient and on the foreign missions in general, are, so far as we have been able to ascertain, translations from among those enumerated.

Dr. MacEachen is the possessor of what is supposed to be the best collection of catechisms in the world. This collection of 4,000 volumes contains copies of all the catechisms in use in various countries today and some of the first books of the kind known to the Church. Not only do these catechisms show the substance and the form of the Church's teaching in centuries long past, but they also throw a strong light on the historical development of catechetical instruction.

When abroad last year, Dr. MacEachen found in Rome a copy of the first catechism printed and used in the Western Hemisphere. This is a reprint of a volume issued by order of the Provincial Synod of Lima, Peru, in 1582—hardly a hundred years after the discovery of America and less than two decades after the close of the Council of Trent which had commanded the compilation of a catechism and decreed its employment for the instruction of the people in all parts of the world.

A Valuable Work.—The Bollandist Society has for sale, at the price of \$1,000, a complete set of the *Acta Sanctorum*, of which complete sets are not easily to be procured. The purchase money will of course be a sensible aid to the work of this famous company of scholars, whose resources have been very seriously affected by the war. Any American library which desires to purchase it may address the president of the society, Father Hippolyte Delehaye, Boulevard Saint-Michel, 22, Brussels, Belgium.

"France and the Vatican" is the title of an article contributed to the *Political Science Quarterly* for March, by Raymond L. Buell. After tracing the influence of the Vatican upon the course of European diplomacy, especially during and after the war, the conclusion reached is that "the dispatch of a French representative to the Vatican does not involve granting the Church additional privileges; it is not concerned with the more or less academic discussions of the temporal power or theological polemics relating to Papal infallibility. But it is a purely political move internationally and internally, upon the favorable issue of which the happy future of the Third Republic may depend". A different point of view is taken by Abbé Félix Klein in his article on "Breaking and Renewing Diplomatic Relations between France and the Holy See" (*Catholic World*, February). That it is not solely a political move this writer shows from the correspondence in the matter.

Words of Commendation.—The *American Historical Review* of which Dr. J. Franklin Jameson is editor says some very kind things of THE CATHOLIC HISTORICAL REVIEW in its latest issue. Dr. Jameson has been one of our best friends from the beginning, and we appreciate his substantial support and encouragement. Few men in America have done so much to foster historical research as this distinguished scholar; he has been identified with every movement in this direction for a long period.

Conference of History Professors.—The University of London will hold in the week commencing July 11, an Anglo-American Conference of Professors of History. Last year this University held a Conference of Professors of English which resulted in the establishment of an International Committee.

The Right Reverend Rector of the Catholic University of America has received from the Registrar of the University of London an invitation to send three delegates to the Conference, and it is probable that some member of the History Department will find it convenient to attend. The Conference will deal particularly with matters relating to historical research.

The Value of the Catholic Historical Review.—THE CATHOLIC HISTORICAL REVIEW has on several occasions been instrumental in solving difficulties for students of history and others, such as librarians, who have to deal with historical records. The latest evidence of this comes from Dr. Fauteux, Librarian of the *Bibliothèque Saint-Sulpice*, Montreal, Canada. Dr. Fauteux had come into the possession of an Italian translation of Bishop England's *History of the Catholic Church in the United States* published originally in Vienna, but he could not locate the original. He referred the matter to Dr. Guilday, the former editor of THE CATHOLIC HISTORICAL REVIEW who is quite familiar with Bishop England's works and has published several articles and documents relating to them, with the result which Dr. Fauteux records in the following letter:

Vous aviez assez bien deviné, en soupçonnant le petit livre dont je vous ai parlé d'être la traduction italienne de l'Histoire ecclésiastique des Etats-Unis, publiée d'abord en allemand sous le nom de l'évêque England. Nous n'avons, à notre bibliothèque, que l'édition originale des oeuvres de Mgr. England, publiée à Baltimore en 1849. Cette édition contient une courte histoire de l'église des Etats-Unis, sous forme de lettres à la Propagation de la Foi; mais elle ne contient pas l'histoire publiée à l'occasion de son voyage en Europe, en 1832. Cependant, grâce à la CATHOLIC HISTORICAL REVIEW, numéro d'avril 1915, j'ai pu établir suffisamment la comparaison entre l'ouvrage italien que j'ai en mains et celui qui doit être reproduit en anglais dans l'édition de Cleveland des oeuvres de Mgr. England. En effet, la CATHOLIC HISTORICAL REVIEW d'avril 1915 donne la table des matières des Annales de l'Association Léopoldine pour les années 1831 à 1842 et je vois que le 6e Rapport (1833) contient: "A survey of the Conditions and Progress of Catholicity in the United States of America", by Bishop England, Vienna, March 1833. La liste détaillée des chapitres est absolument la même et suivant le même ordre que dans l'ouvrage italien. Les chapitres paraissent aussi de même longueur, d'après la pagination donnée.

Il faudrait naturellement avoir sous les yeux les deux textes pour voir les différences de détail. Je pense bien que l'éditeur italien a ajouté quelques mots ici et là et en a retranché ailleurs. Je constate, par exemple, dans le chapitre sur Charleston, un éloge mérité de Mgr. England qui ne doit pas se trouver dans le texte allemand publié sous le nom du même évêque.

Le chapitre Ier est intitulé: "Sventura de' Cattolici: Origine delle Diocesi", ce qui doit correspondre au premier titre des Berichte: "Catholicity in the United States".

Le chapitre IIe est intitulé: "Descrizione particolare delle Diocesi" et comprend dix subdivisions pour chacun des diocèses de Baltimore, Boston,

New York, Philadelphia, Bardstown, Nouvelle-Orléans, Charleston, Cincinnati, Saint-Louis et Mobile.

A la suite du chapitre IIe, se trouve un tableau synoptique des diocèses des Etats-Unis en 1832. Les chiffres de la population qui s'y trouvent, en étant additionnés, sont les mêmes que ceux donnés en note à la page 55 de la *CATHOLIC HISTORICAL REVIEW*, avril 1915. Dans la publication allemande, ce tableau se trouverait placé plus loin, à la fin des suppléments.

Le chapitre IIIe est intitulé: "Di ciò che ritarda ed avanza le conversioni degl' Indiani e progressi del Cattolocismo", et doit correspondre à l'item suivant des Berichte: "Missionary Works among the Indians".

A la suite de ce troisième chapitre se trouvent les quatre premiers tableaux mentionnés sous l'entête Supplements, à la page 56 de la *CATHOLIC HISTORICAL REVIEW*, avril 1915.

Un quatrième chapitre est intitulé: "Saggio di lettere edificanti de' Missionari" et comprend dix lettres de Missionnaires. Six de ces lettres ont été publiées dans les Berichte: ce sont les numéros 3 et 4 du 4e Rapport (1832), deux lettres du Père Baraga; les numéros 3, 4, 7 et 8 du 5e Rapport (1833), deux autres lettres du Père Baraga, une du Révérend Saenderl et une du Révérend Hätscher; enfin les numéros 7, 8 et 9 du 7e Rapport (1834), une lettre du Révérend Hätscher et deux lettres du Père Saenderl.

La dixième lettre, écrite par le Père Baraga à la Société Léopoldine de Vienne, en date du 12 octobre 1833, Sault Sainte-Marie, ne me paraît pas avoir été publiée dans les Berichte, du moins d'après le détail qu'en donne la *CATHOLIC HISTORICAL REVIEW*.

Un cinquième chapitre me paraît également nouveau. Il est intitulé: "Della Società o Fondazione Leopoldina in particolare". Ce chapitre contient surtout les règles de la Société.

Suivent plusieurs pages d'appendice contenant des nouvelles sur les missions américaines d'après les Berichte (fascicule 8), et des résumés de lettres de missionnaires écrites en 1834.

J'ajouterai que le livre s'ouvre par une dédicace des éditeurs à Mgr. Grasser, évêque de Vérone, en date du 12 février 1835, et par une préface où je note que l'Association Léopoldine a été ainsi nommée en l'honneur de l'impératrice du Brésil, Léopoldine, qui appartenait à la maison d'Autriche et qui venait de mourir, en 1826, lorsque s'agita à Vienne la question de secourir les catholiques Américains.

Je pense qu'avec cela vous en avez suffisamment pour vous renseigner.

Quant à la lettre du Père Baraga, qui n'apparaît pas dans les Berichte, je n'ai pas encore eu le temps de constater si elle est publiée dans Verwyst. Elle comprend à peu près quatre pages. Si elle n'est pas en Verwyst et qu'elle vous intéresse, je vous en ferai volontiers une traduction pour la revue.

Je vous prie de me croire, cher Monsieur,

Votre bien dévoué,

ÆGIDIUS FAUTEUX,

Bibliothécaire.

REVEREND PETER GUILDAY, PH.D.,
The American Catholic Historical Association,
Washington, D. C.

The Papacy and Progress.—Pope Benedict XV is taking the initiative in a project for the reclamation of the *Agrum Romanum*, which for centuries has been a pestilential marsh lying between Rome and the Mediterranean, and has inspired the organization of a company to undertake the work. Prince Orsini is now in London to form the company and, so it is stated, has already obtained the support of some British and American capitalists. It is estimated that cost of reclaiming this territory will cost upwards of \$40,000,000, and require six years' time to accomplish the work.

The chief town in the area is Ostia, about fifteen miles from Rome, and near the ancient city of that name, which was destroyed centuries ago by being filled with the alluvial deposits from the Tiber. Excavations made before the world war unearthed remains of enormous granaries in the neighborhood proving the richness of the soil in that region and the former importance of Ostia as a seaport.

The project set on foot has as its aim the building of another city near Ostia, to relieve the housing conditions in Rome itself, and to make a port there, and thus establish the Italian capital as a maritime city. The engineering costs are to be met with in connection with the reclamation work in the Pontine Marshes.

The first attempt to reclaim the Pontine Marshes was made in 160 B.C., by the consul Cornelius Cethegus, but his efforts were only partially successful. Julius Caesar and Augustus seem to have done something and Theodoric the Goth tried the work of reclamation, and failed. The first in modern times to resume the labors of the ancients was Pope Boniface VIII (1235-1303) who drained the district about Sezze and Sermoneta by means of a large canal. Several subsequent efforts were made, but little was accomplished till the time of Pope Pius VI, who, in 1778 began to drain the marshes and completed the drainage in ten years.

It was through the progressive policy of Pius IX that the Roman *Campagna* was made habitable by drainage and by the planting of eucalyptus which transformed this formerly unsalubrious section into a healthful district.

Benedict XV is a worthy successor to a long line of progressive Papal Rulers; and he stands out in those troublous days as a man of broad vision and great resource. His activities are numerous, and his interest in the rehabilitation of the world's economic conditions is widespread. He believes that owing to the world's present condition, all countries should undertake the reclamation of all their territories now barren or unproductive, and in this way afford employment to toilers and increase the supply of foodstuffs.

If the plan which he has initiated for the reclamation of the *Agrum Romanum* is successfully realized the land would be of incalculable value to Rome, would make the city self-supporting and bring back some of its former glories.

Le Bulletin des Recherches Historiques, of Beauceville Quebec, publishes in the current number a document of interest to students of history and to Catholic doctors who have contractual engagements with Sisters' Hospitals. The document is the contract made by the Sisters of the Hôtel-Dieu of Montreal and two "master-surgeons" of the same city, for treating the sick of the institution during the year 1681. As will be noticed medical fees were not large in those days, and the doctors were obliged to visit the hospital patients at seven a. m.!

Vingt aoust 1681—Pardevant Le nore de Lisle de Montréal en la nouvelle france et tesmoins Soussignez furent présents Révérende mère Renée LeJumeau Supérieure des Dames religieuses hospitalières de ce lieu Soeur

Marie Morin dépositaire de l'hospital D'une part et Les Sieurs Jean Martinet de Fonblanche, et Antoine Forestier m'res chirurgiens demeurans en cette ville Lesquels ont fait entr'eux les conventions Suivantes, Sçavoir que lesd. chirurgiens promettent et s'obligent de bien et Deüement Servir L'hospital de Villemarie, penser et médicamenter tous les malades qui s'y trouveront, et par quartier de trois en trois mois et se renderont assidus à venir visiter les dits malades environ sur les sept heures du matin par chacun jour et autresheures Lorsqu'il sera nécessaire, Et ce pour et moyennant la somme de soixante quinze livres chacun, et par chacun an, A commencer le temps de Leur service des le premier juillet dernier, Et sans que lesd. chirurgiens puissent prétendre aucune autre chose desd. malades ny du garson qui servira led. hospital soit pour le razer ou autrement, et ne fourniront que de leurs soins et travail, Les remedes seront fournis par led. hospital et outre lesd. chirurgiens promettent et s'obligent de visiter led. hospital L'un pour L'absence de L'autre lorsqu'il en seront requis, Car, ainsy etc. promettant etc, obligeant etc, Renonçant etc.

Fait et passé aud. hospital de L'agrément de Messire Gabriel Souart ancien prestre du Semre de St. Sulpice de Paris, Résident en celuy de Montréal, Leur Supérieur, présence de Sr Louis Marin Boucher Boisbuisson et de pierre maguet tesmoins y demeurans qui ont avec lesd. dames religieuses, chirurgiens et nore signé mond. Sieur Souart le vingt aout 1681.

G. Souart Soeur Renée le Jumeau Soeur Marie Morin A.

Forester J. Martinet Maguet Maugeue Nore.

Syon House.—The reported sale, or lease, of Syon House, at Isleworth-on-Thames, near London, to an American, adds another page to the history of an historic establishment. Like many other present day aristocratic residences in England, Syon House was originally a monastic institution and it shared the fate of ruthless spoliation during the reign of Henry VIII. It occupies a part of a former royal manor, and it was founded by Henry VII under the title "The Monastery of Saint Saviour and Saint Bridget of Syon". This foundation was the only offshoot of the Brigittine Order in England, and it is supposed that it owes its existence to the fact that Henry's sister, Phillipa, was the wife of Eric III, King of Sweden where the Order originated.

It was founded by Saint Bridget, widow of Ulf, Prince of Mercia, at Vadstena in the Diocese of Linköping, in 1346, and tradition says that the Rule of the Order was revealed to the Foundress. She did not take the veil herself, nor did she live to see the completion of the new foundation; but her daughter, Katharine, became its first abbess. The foundation was a double monastery: the monks and the nuns used the same chapel, but lived in separate wings of the monastery, the confessor alone being permitted to enter the nuns' enclosure. The abbess was called the "Sovereign", and she was supreme in all things temporal for both houses; all deeds were drawn up in her name; all charters were addressed to her; but in spirituals the abbess was not allowed to interfere with the monks. The Superior of the monks was the confessor-general of the nuns.

The Brigittine Rule enacts that "the number of the choir nuns shall not exceed sixty, with four lay sisters; the priests shall be thirteen, according to the number of the Apostles, of whom Paul, the thirteenth, was not the least in toil. Then there shall be four deacons who also may be priests if they will, and they are the figures

of the four principal Doctors, Ambrose, Augustine, Gregory, and Jerome; then eight lay brothers who with their labors shall minister necessities to the clerics; therefore, counting three-score sisters, thirteen priests, four deacons, and the eight servants, the number of the persons will be the same as the thirteen apostles and the seventy-two disciples”.

The Constitutions of the Order were first approved by Pope Urban V, afterwards by Urban VI, and finally by Martin V. In 1603 Pope Clement VIII made certain changes for double monasteries in Flanders, and in 1622, Gregory XV changed some articles in the Constitutions which refer only to double convents for the Monastery of Ste. Marie de Foi, in the Diocese of Ypres. These new Constitutions ordained that manual work should be done during certain hours of the day by the members of the Order, that a red cross should be worn on the mantle, that the nuns might be professed at the age of sixteen, and that the monks should say the Divine Office according to the Roman Breviary. Those who followed these Constitutions took the name of Briggittines Novissimi of the Order of St. Saviour to distinguish them from those who lived in double convents.

In England the Briggittine Order is the only pre-Reformation foundation that remains—the sole community that has survived to this day in an unbroken corporate existence—though it no longer possesses Syon Abbey from which the nuns were expelled by Henry VIII who, in his early years, had been one of its benefactors. After the expulsion the nuns of Syon took refuge in a convent of their Order at Dendermonde in Flanders. In the reign of Queen Mary the nuns were re-established at Syon; but they were again driven into exile when Elizabeth came to the throne, and returned to Dendermonde. After several attempts to locate in Belgium they went to Rouen in Normandy, and in 1594 they moved to Lisbon where they remained for 267 years. In 1809 an attempt was made to return to England, but it was not till 1861 that the nuns found a home at Spettisbury in Dorsetshire, whence they removed in 1887 to Chudleigh in Devonshire where they are still living.

Syon was granted by James I, in 1604, to Henry Percy, ninth Earl of Northumberland, and his descendants have held it ever since. The present mansion which is about to fall into American hands is mostly the work of Inigo Jones, the ancient mulberry tree in the garden being, it is said, the sole relic of the conventual domain.

Since the spoliation by Henry VIII Syon has had a chequered history and its latest page suggests the motive which brought about the expulsion of the nuns—money. Its secular history is tragic. One of its earliest possessors after the spoliation, the Duke of Somerset, was executed in 1552. It was there that Lady Jane Grey was living when her ambitious father-in-law induced her to become the “ten days Queen of England”; and it was from Syon that she and her husband, Guilford Dudley, went in state to the tower of London and were put to death. At Syon some of the last interviews of the ill-fated Charles I with his children took place; and here Charles II held court during the Great Plague.

An Interesting Indian Tribe.—The Micmac Indians who, for fully five centuries have been identified with the littoral of the Maritime Provinces of Canada, have special interest for students of American Church history and Catholic education. They were the first converts to the Faith in northern America. Membertou, the great sagamou of the tribe, was baptized at Port Royal (now Annapolis, Nova Scotia) on June 24, 1610, by Father Jesse Fléché, a secular priest of the Diocese of Langres, Department of Haute Marne. Within a few years the entire tribe had come into

the Fold. The Micmacs are a distinctly Catholic tribe; and they have been unswerving in the loyalty to the Church. They hold in affectionate remembrance the traditions of the missionaries—secular priests, Recollets, Capuchins, and Jesuits who were the instruments of their conversion. They designate the seculars and the Jesuits *magatœ genageosi* ("black robes"), the Recollets and Capuchins *sesagieosi* ("bare-footed"). The Capuchins established at Port Royal a school for the instruction of the children of the French adventurers and the Indians, a report of which was made to the Congregation of the Propaganda in 1633. This is without doubt the first report made to Sacred Congregation of a Catholic school in northern America.

The Micmacs have, unlike many of the aboriginal tribes in America, preserved their homogeneity and their language; and they are as numerous today as when European explorers first came in contact with them, notwithstanding persecution and ill-treatment at the hands of their white brothers.

Though the Micmacs do not boast of a "literature" it is not uncommon to find among them hymnals and manuscript prayer books. In addition to several works printed in the native tongue, they have a monthly periodical—*Le Messenger Micmac*—which is edited by the Capuchin Fathers at Restigouche. This is a trilingual publication in Micmac, English and French. Many of the contributors are Micmacs whose literary efforts as Father Pacifique tells us are published "*sans modifications importantes*".

A sections of the front page of a recent issue is reproduced here together with part of the contents:

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Migmaoi Solnaltjiti

Vol. II No. 4 Av. 1921

RISTIGOUCHE, P. Q.

LE MESSENGER MICMAC

THE MICMAC MESSENGER

Petit Journal Mensuel publié par le R. P. Pacifique, Missionnaire, à Sainte Anne de Ristigouche, P. Q. Paraît le 1^{er} du mois. Abonnement, 50 sous. Europe, 3 frs. Prendre un ou plusieurs abonnements en faveur des sauvages pauvres.

A Monthly Newspaper for the Indians. Yearly Subscription 50c. One copy 5c. Address all communications to the Micmac Messenger, Ristigouche, Bonaventure Co. P. Q. Sample Copies free. Subscriptions solicited in favor of poor Indians.

NATOEN TAN GETEL PA LNO GESALATJI

Gelosit Patlias pastong eig nige, notji gtjijtjiteget teloisit Dr. P. W. Browne na negem gis eloigeneg tesipongeg etli ginamoës Miaopogeg, tan tlišis sigentasig-sep pilei alasotmôgoôm gtagamgog, got-jinoag gtjipatlíasag Power emitgoetá. Getjigeo tetli oigiges agnotemagani oigatigenigtog ogtjit Migmag, lôg eta gelogeg; tôgo nige notji ginamoet espi gina-

A FRIEND OF THE MICMACS

The Reverend Doctor Patrick William Browne who preached the sermon at the dedication of the Micmac Church on the occasion of Bishop Power's visitation at Conne River, Newfoundland, seven years ago, and who lately wrote such an interesting article on the Micmac tribe is now an instructor at the Catholic University of Washington, in the United States, and editor of the *Catholic Histori-*

moaganôgoômng ag elp notjôtg oigatigen tan teloitemeg *Catholic Historical Review*. Gis sag temg iginamoaseni lno Migma gepapsgeg tan totjio etli patliaseoiteng Whitbourne, negem pa negao espitetemoaseni olôltilin ag ansema getjito go ma poni olitelmagoi ag mset gôgoei gelolg metj ogtemitetemoata.

cal Review. Doctor Browne used to attend the Micmacs at Wigwam Point, in Norris' Arm, Notre Dame Bay, when he was Pastor of Whitbourne, and he was always much interested in their welfare. We know that he will continue to be a good friend of the tribe.

Formerly ideographs were in general use. The Micmacs are the only tribe, in the North, at least, that ever used symbols as a means of acquiring secular or religious knowledge. These ideographs were invented in 1677 by Father Leclerc and were suggested to him by observing some Micmac children whom he was trying to instruct during a mission. He noticed that the children in order to memorize the prayers he was striving to teach them "illustrated" the lessons by rude drawings with a charred stick on a strip of birch bark. As a result of this object lesson, Father Leclerc devised a system of ideograms which he later used in compiling valuable manuscripts. Ideographic manuals were used till 1866, when Father Klauder, a Redemptorist, gave them permanent form in type which he had cast in Austria. The use of ideographs has now entirely disappeared, and alphabetic writing is in general use by the tribe. The alphabet originally had only twelve letters, a, e, i, ô, og, l, m, n, p, s, t, tj. It was improved some years ago by Father Pacifique who added to it capitals, an *e mule* and a system of punctuation.

A Monumental Work.—The monumental history of the Popes—*Geschichte der Päpste seit dem Ausgang des Mittelalters* by Dr. Pastor has reached its eighth volume. This latest volume, dedicated to the Holy Father Benedict XV, deals with the Pontificate of St. Pius V.

Dr. Pastor is now far advanced in years, having been born at Aix-la-Chapelle in 1854. He became instructor in history at Innsbruck in 1880. Six years later he was appointed professor in the same institution.

In preparation for his work Pastor made extensive research in the archives of Germany, France, and Italy, especially in those of the Vatican which were made accessible to students of history by Leo XIII.

In addition to the History of the Popes, Pastor has published *Die kirchlichen Reunionsbestrebungen während der Regierung Karls V* (1879) and *Die Korrespondenz des Kardinals Contarini während seiner deutschen Legation* (1880). He revised vols. i-vi of Janssen's *Geschichte des deutschen Volkes* (1903-07), and edited vols. vii and viii of the same work (14th ed. 1903).

Cardinal Bellarmine.—Pope Benedict XV in a recent Letter stresses the indispensable need of an army of propagators of Catholic truth and proposes as a model the saintly Cardinal Bellarmine whose virtues have just been declared heroic. Cardinal Bellarmine was distinguished by profound learning and prodigious intellectual activity, and with his fellow Jesuit, Suarez, he enjoys the distinction of popularizing the true principles of democracy which were so eagerly seized upon by the English writers on political science, and which subsequently were enshrined by Jefferson in the Declaration of Independence.

Cardinal Bellarmine's vindication of the authority of the Pope, and his lucid exposition of the true relations between Church and state in answer to the theory

of the Divine Right of Kings then sponsored by James I of England, marked him as one of the keenest controversialists in the history of the Church. His great work on Controversies, the first attempt to systematize the various controversies of the late sixteenth and early seventeenth centuries dealt such a blow to the Protestantism that in Germany and England special chairs were founded in the universities to refute it. It still remains a classic, a rich mine to which Catholic scholars are going in increasing numbers to gather controversial lore.

Cardinal Bellarmine was not merely an erudite scholar, he was a saintly religious. While he was engaged in the monumental task of defending the Church against an avalanche of heresies, he never for a moment relaxed his care of his own spiritual life. In the Roman College where he filled the chair of Controversies, he was much esteemed, not merely as a valiant defender of the faith, but also as a zealous guide to the paths of Christian perfection. His rare intellectual gifts shine forth in his voluminous treatises on scholastic theology. His saintly piety was shown in every act of his life. This redoubtable champion of Catholic truth was also the spiritual director of St. Aloysius.

The California Missions.—In an address delivered at the first annual meeting of the American Catholic Historical Association Dr. Herbert Bolton, professor of History at the University of California, and without doubt an eminent authority on the subject of early Catholic missions in the south and southwest of the United States said: "The history of North America for three centuries after the discoveries of Columbus is the history of Catholic missions. Catholic missionaries bore the torch of civilization and carried the Cross of Christ into the wildernesses of what are now the United States, Mexico, and Canada. Practically three fourths of the cities of this country have arisen upon foundations laid by these missionaries".

The history of the California missions has been written by several authors; but, apparently some of the material furnished is not authentic. Father Engelhardt of O.F.M., says in the preface of his latest volume, *San Diego Mission*: "Many of the works published on the subject reveal the mind of the writer rather than historical facts. Hence their productions on California abound in such glaring errors, and even willful misstatements, as to be of little or no use to the author whose sole aim is to present complete and accurate information".

California, in the early days was divided into four military districts. The headquarters or garrisons were located at San Diego, Santa Barbara, Monterey, and San Francisco respectively. These military posts provided the guards for the missions situated within the limits of their jurisdiction. The military district of San Diego embraced the Missions of San Diego, San Luis Rey, San Juan Capistrano, and San Gabriel of which the city of Los Angeles in spiritual matters was a dependency. Although independent of one another, a sort of union existed among the Missions of the district.

The following list gives a brief story of these missions:

Mission San Diego de Alcalá, near San Diego, and the first of the old Spanish missions to be erected; founded on July 16, 1769, by Father Serra, who had been sent in charge of a band of Franciscans to extend their mission work to California; only the fachada remains standing.

Mission San Carlos Borromeo (El Carmelo), near Monterey, and where Father Serra established his own church; founded on July 3, 1770; it has since been restored, but not retiled.

San Antonio de Padua, near Jolon and off the beaten track of the other missions; founded on July 14, 1771; now deserted and in ruins.

San Gabriel, Archangel, near Los Angeles; founded Sept. 8, 1771; has been totally restored and is today in use.

San Luis Obispo de Tolosa, in San Luis Obispo; founded Sept. 1, 1772; has been restored and is now an attractive parish church.

San Francisco de Asis (Dolores), in San Francisco; founded Oct. 9, 1776; restored and in use.

San Juan Capistrano, in Capistrano; founded Nov. 1, 1776; said to have been the most magnificent of all the mission structures; partially destroyed in the earthquake of 1812, but since then it has partly been repaired and in use, though the church is in ruins.

Santa Clara de Asis, in Santa Clara; founded Jan. 12, 1777; little of the old mission remains, and that is included in the buildings of the Santa Clara University.

San Buenaventura, in Ventura, founded March 30, 1782; creditably restored and in use.

Santa Barbara, in Santa Barbara; founded Dec. 4, 1786; preserved and in use; the only mission of the total twenty-one that still retains its ancient aspect.

La Purisima Concepción, near Lompoc; founded Dec. 8, 1787; deserted, in ruins.

Santa Cruz; founded Sept. 25, 1791; damaged by earthquakes, abandoned and now entirely gone.

Nuestra Señora de la Soledad, near Soledad; founded Oct. 9, 1791; abandoned and now in ruins.

San Jose de Guadalupe, near San Jose; founded June 11, 1797; rebuilt with a new structure, but lacking its original character.

San Juan Bautista, near Sargent's Station, in San Juan; founded June 24, 1797; repaired and now in use.

San Miguel, Archangel, in San Miguel; founded July 25, 1797; creditably restored and in use.

San Fernando, Rey de-España near San Fernando; founded Sept. 8, 1797.

San Luis Rey de Francia, near Oceanside; founded June 13, 1798; creditably restored and in use.

Santa Ines, near Los Olivos, founded Sept. 17, 1804; creditably restored and in use.

San Rafael, Archangel; founded Dec. 14, 1817; entirely gone.

San Francisco Solano, in Sonoma; founded July 4, 1823; restored.

Old Manuscripts on Exhibition.—Manuscripts of Catholic interest which date far back in history have recently been placed on exhibition in the South Kensington Museum, London.

One of the early examples of these is a well known manuscript of St. John's Gospel, which was found in the shrine of St. Cuthbert when his body was translated to the new cathedral at Durham in 1104. This manuscript is beautifully written, probably by an Italian hand of the seventh century, and has been lent by Stonyhurst College.

The Lichfield Gospels of St. Chad, which are of Irish workmanship, and date from the beginning of the eighth century, have been sent to the exhibition. A

ninth century Book of the Gospels, of Carolingian workmanship of the school of Rheims, and the Life of St. Edmund, King and Martyr, written at Bury St. Edmunds about the second quarter of the twelfth century, also have been sent.

Among the other manuscripts which have found their way to the exhibition are a Winchester Bible of the twelfth century, a Life of St. Edward the Confessor by St. Aelred, Abbot of Rievaulx, and a copy of the Commentary of Cassiodorus on the Psalms, both of which are of twelfth century workmanship.

An Historic Spot.—Plans have been made for the more secure maintenance of an English Catholic center of interest—Tyburn Convent, the name of which is a reminder of historic events in Catholic history in England. Tyburn Convent is located at 6 Hyde Park Place, London. Though it is a modern institution, an historic atmosphere hangs over it as a result of the history which has been made in its vicinity.

The words "Tyburn Martyrs" conjure up memories of sad, yet at the same time inspiring, days for Catholics. The convent of the present day is a center of Catholic life of a more peaceful sort than that which could be lived in England in the troublous penal days, but its name and its fame are a monument to the heroes of the faith who suffered in the cause of the Church in more trying times.

Tyburn today is a center of prayer. Its location in a spot near the historic place where the martyrs died gives it a special atmosphere of its own. It possesses a community of nuns.

The place which the old Tyburn occupied in English Catholic history is well known to those who have read of the trying, but thrilling, events of penal days for Catholics in England. Even as late as the time of the so-called Titus Oates plot of 1678 fourteen priests and laymen were martyred at Tyburn or Tower Hill, including Ven. William Howard, Viscount Stafford, and Oliver Plunkett, the Archbishop of Armagh, Ireland, whose recent honors at the hands of the Church have brought new interest in this historic spot.

The Library of Louvain.—Belgian officials recently arrived in Paris to begin the task of selecting and purchasing 150,000 volumes for the Louvain library, whose new home, it is announced, will be begun next summer. The laying of the cornerstone of the new building in July, will be made the occasion of a great international festival to which the representatives of universities in various parts of the world, including those in North and South America, will be invited.

Although the original library had some 2,000,000 volumes, only about one-fourth of them have been returned, and for these there is no adequate shelter. It is the intention of the chief architect of the new library building, Whitney Warren of New York, to construct immediately the stack room on the American plan, and to add the architectural façade and reading rooms. It is believed that the new building will be one of the most important modern monuments in Europe.

The new building will not occupy the site of the former library, but will be situated on a large tract convenient to Louvain's system of parks and boulevards.

Representatives of the library now in Paris are seeking 150,000 volumes, chiefly by writers on theology, science, history and politics, prior to the eighteenth century.

Cardinal Mercier has recently presided at dinners at which Mr. Warren and his assistants, Carroll Greenough, Ronald Pearce and Lessing Williams, were guests.

His Eminence informed the architects that he desires to invite to the celebration next July officials of the American universities and colleges which have promised to contribute to the fund of \$500,000 needed for the completion of the new buildings.

The Talbots and Ireland.—The appointment of Lord Edmund Talbot as Viceroy of Ireland recalls an important period in the history of Ireland in the latter half of the eighteenth century. Colonel Richard Talbot (not of the Shrewsbury family, however) who was created Duke of Tyrconnell and named Lord-Lieutenant of Ireland by James II was a Catholic. He was one of five brothers who were attached to the Court of Charles II during the Cromwellian usurpation, and during the king's exile at Cologne, Peter Talbot, who later became Archbishop of Dublin is credited with having received the exiled prince into the Church. It is said of the vacillating Charles that "during the eight years of his impecunious exile", from 1651 to 1659, whenever he was in a serious mood he was a Catholic, but when in merry mood he bade adieu to all religion. Unfortunately this latter mood generally prevailed, especially after the Restoration, and this explains why he needed to be again received into the Church on his death-bed by Father Hudleston, O.S.B.

When Charles II returned to London Dr. Talbot was nominated as Queen's Almoner, and he was appointed Archbishop of Dublin in the early days of 1669. In August of the following year he held his first diocesan synod in Dublin. One of the abuses that called for remedy was that owing to scarcity of priests many in the archdiocese had been accustomed to duplicate on week days, whilst on Sundays they had to celebrate holy Mass three times. In the same year an assembly of the archbishops and bishops and representatives of the clergy was held in Dublin for the purpose of discussing a Declaration of Allegiance which had been drawn up by the Remonstrant party and the Ormondists, the purport of which was to sow dissensions among the Irish Catholics. The assembly rejected the proposed form of allegiance and drew up another Declaration. A fierce discussion ensued that distracted the country for several years. At this assembly Dr. Talbot came into conflict with the Venerable Oliver Plunkett, Archbishop of Armagh, over the question of precedence and of primatial authority. Both prelates considered that they were asserting the right of their respective sees, and each published a learned treatise on the subject. Whilst this controversy lasted Dr. Talbot wrote some severe censures regarding the Archbishop of Armagh; but when in prison for the Faith in later years, he addressed to the Primate of Armagh, then a brother prisoner, an ample apology asking him forgiveness for the harsh things he had written. Dr. Talbot died in prison in 1680. From his prison cell he had written on April 12, 1679, petitioning that a priest be allowed to visit him. The petition was refused; but the Venerable Oliver Plunkett, who was a prisoner in an adjoining cell, hearing of Dr. Talbot's dying condition forced his way through the warders and administered to the dying prelate the last consolations of religion.